

BLUE GRASS BLADE

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East Side

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Number 21.

MARK TWAIN

America's Greatest Humorist, and one of Her Greatest Infidels

It is a matter of note that humor, the opposite of piety and sanctimonious, invariably tends to scepticism and freedom of thought. The humorist is quick to observe the ridiculous, and what, upon the earth, above the earth or under the earth, so fantastic, ridiculous and silly as the mysterious parts of the Christian faith. A humorist, in time, couldn't help being an infidel if he tried. Lincoln, Artemus Ward, Josh Billings, Mark Twain and nearly all the rest took to scepticism as a duck takes to water.

It has been generally known for years that Mark Twain was not a Christian. Some of his most biting wit and ridicule have been spent on the preposterous claims of the Christian superstition, and upon the childish and foolish stories of the Bible.

Nevertheless, they took to Mark church when he died, and sang and prayed, and swaddled, and furnished an occasion for a good story from Mark, when he meets old friends in *After-life-double-life*.

However, the preachers are not breaking their necks claiming Mark just now, but if they can keep all knowledge of his infidelity out of the papers, they will claim him after while.

But this will not be likely, for since his death it has come to light, that he wrote a book some years ago, against Christianity and had it secretly printed under an assumed name.

It would have been more to his credit to have come out at the open, but Mark was a bankrupt at that time, and he had to get out of debt, and he thought that owing to his being a humorist, it would not be taken seriously.

It is safe to say—that book will now be republished under his own name, and will be the biggest seller of all his books.

Freethinkers of the country will undoubtedly wait it, for in getting Mark one more bright star is added to our already glittering crowd.

He seemed to fear that it would be made a matter of laughter and ridicule, so when he had his publishers print out 100 copies, and sent them around to people he wanted to have own them, the New York Tribune says that he was "discouraged because the world always wants to have a joke of whatever he wrote or says." So he had his publisher put off putting his thoughts before them, in order that "If the identity of the author ever leaked out in his lifetime there would be nothing on which to establish proof." The book has an unsigned preface note which reads as follows:

"February, 1866. The studies for these papers were begun twenty-five or twenty-seven years ago. The papers were written seven years ago. I have examined them once or twice since and found them satisfactory. I have just examined them again, and am still satisfied they speak the truth."

"Every thought in them has been thought (and accepted as an unassassable truth) by millions upon millions of men—and canceled, kept private. Why did they not speak out? Because they dreaded (and could not bear) the disapproval of the people around them. Why have I not published? The same reason has restrained me, I think. I can find no other."

The book, we are told, was written at odd times between 1840 and 1866. It is now forth in the form of a sketch between a Young Man and Old Man "its author" notion of the inner springs of human character." Midway in this volume of 146 pages is a list of the principal religious faiths of the world. And upon this the Old Man remarks:

"That list of sects is not a record of studies, searching, seekings after light; it mainly (and sarcastically) indicates what association can do. If you know a man's nationality you can come within a split hair of guessing the complexion of his religion: English, Protestant; American, ditto; Spanish, Freeman; Irishman, Italian, South American, Australian, Roman Catholic; Russian, Greek Catholic; Turk, Mohammedan, and so on. And when you know the man's religious complexion you know what sort of religious books he reads, what he wants, what he thinks, what he does, what he does not do, lest by accident he gets more light than he wants. In America if you know which party a voter wears you know what his associations are and how he carries by his politics and

actions. I beg you not to be troubled." J. B. W.

REV. KELLY WAS TRAPPED

A Little Trip to Tulsa For a Good Time Brought an Evangelist to Grief.

Special to The Beacon.

Tulsa, Ok., May 2.—If the ministerial school for western Oklahoma, had not held its meeting in Okmulgee yesterday, a man and a woman might have continued in their sin and avoided discovery.

As it happened, behind this simple entry on the police court blotter, there is a bitter story of unloved love, infidelity to family and treachery to the cloth.

J. K. Kelly, Etta DeWitt, Charge, immoral conduct. Arrested by Keath and Neal.

Rev. J. W. Kelly, whose name was written across the docket without a title, but who is well known as a traveling evangelist, claiming to be of the Methodist faith, deposited to his cash bond of \$300 for the appearance of himself and the DeWitt woman in police court this morning, but forfeited it, failing to appear.

Rev. Powers Sisson, H. L. P.

Kelly fell into a trap which had long been set for him, but which worked out unexpectedly last night. Returning from Okmulgee, where they had attended a meeting of the ministerial association, Reverends J. W. Baker and T. E. Sisson of the First Methodist church of Tulsa, observed the peculiar actions of a couple in the car in which they were riding.

The man Rev. Sisson recognized as Rev. Kelly, while the woman, though a stranger to the ministers, was described as being some other than the evangelist's wife.

For years Kelly has been going through the country proclaiming himself to be a Methodist evangelist and preaching at the country churches. He is a polished talker, suave of manner and of an aggressive disposition. The country preachers, who were in the midst of "protracted" meetings found him a stirring speaker and indefatigable worker. But the city preachers had a line on Kelly that they were anxious to tighten.

Plans Laid to Catch Him.

At the Frisco passenger station, Kelly and the woman alighted. Suddenly, they were shadowed by ministers, whose care it was to see that Kelly was unaware of the office to which he had arrived and claimed.

It had but a few moments after midnight when Kelly and his companion entered the Capitol hotel at First and Boston avenue. Several priests of ecclesiastical eye saw him go there and register his name.

E. W. Travis and wife, Oklahoma City.

E. E. Keith, night captain of police, and Patrolman Neal were called immediately and the preacher and the woman were arrested in a room to which they had been assigned as man and wife.

Taken to Police Station.

Rev. Kelly and the woman, who gave her name as Etta DeWitt, were taken to the police station where cash was furnished for their appearance in the morning.

Rev. Kelly is married and has a family somewhere, the ministers declare, but they do not know where.

Rev. Kelly is about 50 years old.

CHRISTIANITY AND WOMAN.

Christianity has not benefited the world in respect to the condition of woman, which is one of the best criteria of civilization. The ordinary Christian, aiming polygamy, prevails beyond the borders of Christendom, and monogamy within them, imagines the difference is due to Christianity; and he clerical guides, who know better, confirm him in the delusion. Here again it is obvious that religion only concretes the established social order. It sanctions polygamy in the East and monogamy in the West. Christianity found monogamy existing, and did not create it. Had monogamy not prevailed before the triumph of Christianity, it would not have established it. There is not a word against polygamy, as a general custom, from Genesis to Revelation. Jehovah's favorites were all polygamists, neither did Christ command the marriage of one man with one woman.

The Mormon polygamy from the Bible, and the United States government answers them, not by argument, but by penal legislation. Concubinage is also justified from the Bible. The more a man is steeped

in the Christian scriptures, his sexual and domestic views become the more patriarchal.

Christianity, indeed, has been woman's enemy, and not her friend. Christ's own teaching on sexual matters is much disputed. His language is very largely veiled and enigmatic, but it gives a strong plausibility to the opinion of Count Tolstoy, that sexual intercourse is always more or less sinful, and that no one who desires to be Christian, can think of marrying. St. Paul's language is more precise. He plainly bids men and women to live single; only, if they cannot do so without fornication, he allows of marriage as a concession to the weakness of the flesh. Essentially, therefore, he places the union of men and women on the same ground as the coupling of beasts. Further, he orders wives to obey their husbands as absolutely as the Church obeys Christ; costing the pillars with the numerous reminder that the man was not made for the woman, but the woman for the man.

I we were asked to name what was, in our opinion, the most precious inheritance left by the Nineteenth Century to its successor, the Twentieth, we would unhesitatingly answer: Tolerance. The great discoveries and inventions of the Nineteenth Century—the steam-engine, the telegraph, the telephone, electric light, etc.—have revolutionized the means of production and transportation, and have contributed in a most remarkable manner toward the intellectual development and material comfort of the human race.

But the agency that will contribute more than anything else toward the arrival of the true millennium—by which we mean the era of peaceful and orderly development, when all useless and unnecessary strife will be a half-forgotten memory—is Tolerance.

Those who have not made a study of the history of the Nineteenth Century from this viewpoint can hardly realize the tremendous difference in respect between a hundred or even fifty years ago and now. The religious opinions of all, "right" them in the literal sense of the word one might say. They would not let go of them on any account, and so absolutely sure were they of being in the right, that they would break no contradiction, listen to no argument, it was: "Believe as I or be damned." This was the era of religion, politics, economics, philosophy, art, literature, etc. An antagonist was either a fool or a knave; he could not possibly be anything else; otherwise, how could he differ from us? And this was not only of the mass of people, or the rabble, but of the thinkers and leaders as well. The "right" in fact, however, are not as easily preserved, and an appeal to history will show that Christianity lowered, instead of raising, the moral sense of the world one might say.

These are debatable matters, and it is easy for Christian rhetoricians to find ways of escape by subtle methods of interpretation. The Bible becomes in their hands a "noise of war," as Jesus said to be twisted into any words or directions. Plain facts, however, are not as easily preserved, and an appeal to history will show that Christianity was deepened by the miraculous birth of Christ, and strengthened by its union with the great oriental doctrine of the opposition between matter and spirit—a doctrine which lies at the root of all asceticism, and that is the key to the sexualism, and of all the creeds.

They were not so absolutely sure were they of being in the right, that they would break no contradiction, listen to no argument, it was: "Believe as I or be damned." This was the era of

medicine, capable of curing the most diverse diseases by external manipulation. Under the old Jewish law, every woman who brought forth the fruit of love was "unclean." This sentiment survived in the Christian church, it was deepened by the miraculous birth of Christ, and strengthened by its union with the great oriental doctrine of the opposition between matter and spirit—a doctrine which lies at the root of all asceticism, and that is the key to the sexualism, and of all the creeds.

Principal Donaldson (and it is well to cite a clerical authority) is the author of an important article in the Contemporary Review for September, 1898, on "The Position for Woman among the Early Christians." It is very unfortunate that the "Position for Woman among the Early Christians" had not been answered by silence. "It is a prevalent opinion," says Professor Donaldson, "that women owe her present high position to Christianity, and the influence of the Teutonic mind. I used to believe this opinion, but in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but on the contrary, that it tended to lower the character and contract the range of their activity."

He points out that as the dawn of Christianity women had attained great freedom, power and influence in the Roman Empire. "They dined in the company of men," he says, "they studied literature and philosophy, they took part in political movements, they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books." All this was stopped by Christianity.

He points out that the Christians to which she gave birth in the Christian Church was to be a door keeper and a message-bearer. A woman bold enough to teach was in the eyes of Tertullian, "a woman."

The duties of a wife were simple—"She had to obey her husband, her lord, and superior; she was to fear him, reverence him, and please him alone; she had to cultivate silence; she had to spin and take care of the house, and she had to be at home and attend to her children." Mrs. Henry Maine had previously observed, in his remarkable Ancient Law, that Christianity tended from the first, to narrow the rights and liberties of women. Not Roman jurisprudence, but the Canon Law, was responsible for the disabilities on married women that obtained in Europe down to the last century. The personal liberty conferred on married women by the middle Roman law, in Sir Henry Maine's opinion, was not likely to be restored to them by a society which preserved "any tincture of Christian institution." Married women, however, in every civilized country are now rising into a position of legal independence; and this is but a revival of the best Roman law, which prevailed before the triumph of Christianity.—(O. W. Foote, in the Freethinker.)

Editor Blue Grass Blade.—I arrived in this country about two months ago and have given a number of lectures in this city under the auspices of the Church of Humanity.

I am now arranging a lecture tour through the principal cities of the United States. My dates and places are as follows:

May 22—Kansas City, Mo.
May 29—St. Louis.
June 5—Chicago.
June 12—Cleveland.
June 19—Pittsburg.
June 26—Washington.
July 3—Philadelphia.
July 10—New York.
July 12—New York.
July 24—Boston.
July 31—Montreal.
Aug. 7—Toronto.
Aug. 14—Buffalo.
Aug. 21—Detroit.

TOLERANCE

Toward Christian Science, Absent Treatment and Other Crazes

bug; that the ideas it represents are so absurd as to border on insanity; if we find that its leaders mislead, beg, and endanger the lives of the people—then not to criticize and not to expose is clearly to fail in our duty and become a点缀 of the most dangerous nature.

With a thorough study of the literature, addresses, actions, and doings of the Christian Scientists, we are convinced that their so-called system is a mixture of fraud, stupidity, and insane delusions; when the chief priestess of the cult, who, while preaching her doctrines, has not forgotten to become enormously rich—tells us, for instance, that she instantly cured a cancer which had eaten into the flesh to a degree that "the jugular vein stood out like a cord"; when the literature is found to consist of the most imbecile gibberish, absolutely unintelligible to a rational being; when the reports of their cures prove on examination to be either pure inventions or gross exaggerations, except in cases of the most simple diseases; in addition to all that, we are daily being upbraided for our lack of personal integrity, and will not distribute any of their comfort or preach any of their truth without a consideration; when we learn that the chief absent-treatment-fakirs—down in Florida, against whom the post office officials had to issue a fraud order—obtained \$200 from a man in New York, under a promise to make his shortened leg two inches longer by thinking of it; when osteopathy, which is nothing but a perfected massage, impudently makes claims as a complete system of medicine, capable of curing the most diverse diseases by external manipulation; when an osteopath, for instance, that he can "reduce" a dislocated joint (as if it were a dislocation), by pressing on it with a few vertical vertebrae; when we see the most modish libertines bawling at the door of various legitimate legislators, to be admitted to the practice of medicine without proper educational requirements; when we see that the followers of these cults endanger not only their own lives but also the lives of the community by refusing to take any precautions in the infectious diseases; when, what is still worse, innocent little children are allowed to die in agony without any attempt at relief—a child that sustained an extreme burn, and another one that had diphtheria in a most virulent form, were cruelly prevented from getting medical aid by their Christian Scientist parents, until death freed them from their terrible sufferings—we learn that we see such facts of similar and more serious character, then it becomes our duty to assume an unequivocal attitude. We must expose the humbug whenever and wherever we can. This must be the attitude of our medical press, of the medical societies as a whole, and of every right-minded physician, as an individual and as a citizen.

H. PERCY WARD TO LECTURE

Morrison House

Great Bend, Kansas, April 6, 1910

Editor Blue Grass Blade.—I arrived in this country about two months ago and have given a number of lectures in this city under the auspices of the Church of Humanity.

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Sincerely yours,
H. PERCY WARD.

BLUE GRASS BLADE

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By

CHARLES CHILTON MOORE,
and edited by him until his death.
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ADDRESS ALL COMMUNICATIONS TO JAMES E. HUGHES, Box 392, Lexington, Kentucky.

The last issue of the Blade contained a notice that the establishment of James E. Hughes, from which the paper is published, had gone into bankruptcy, and was in the hands of a receiver. Attention was called to the fact that a large number of our readers were in arrears for subscription, and the hope was expressed that many of them would promptly pay their indebtedness. In this hope we were disappointed—doubtless, as disappointed as not responsible, but disappointed that the time had arrived when so many Liberals have to be urged and persuaded to pay their just debts. The money due us on back subscriptions has been earned by us—it belongs to us, and ought to be sent at once. The bankruptcy into which we were forced was largely due to this neglect to pay us what you know you ought to pay. The Blade was never a money-making affair. If everybody paid and paid promptly the receipts would not meet the expenses; and because you haven't paid, the paper makers, ink makers and others are clamoring for their money used in publishing a paper which has been going to you and for which you have not paid.

The Blade will go right along. The last issue is the last, and this issue is late because of some confusion in the plant, but things are clearing some now. But we need that dollar and need it badly. Another thing we need is articles and contributions to the columns of the paper. We are extremely busy with our plant just now and need help in preparing copy and ask all our readers to aid in this direction. It is our present purpose to issue two numbers next week and perhaps two the week following.

THE MIND AND THE BODY.

More than twenty centuries ago Plato wrote: "The office of the physician equals to the purification of mind and body; to neglect the one is to expose the other to evident peril. It is not only the soul by its sound conception strengthens the soul, but the well regulated soul by its authoritative power maintains the body in perfect health."

And still the Christian Scientists, the New-thinkers and the Immanuelists, the Quakers and others, who make the mind their special province, think, and they try to make the people think, that they have discovered something new, when they tell you that the

mind has a great influence on the body. Of course it has, but not any greater—it is as great than the body has on the mind.

"GOD IS LOVE?"

"The angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—2 Kings 19:35 and repeated, Isaiah 37:36.

The pulpy pouders tell us to believe or be damned. Is there a minister with brains enough to keep him out of a lunatic asylum that believes this passage of Holy Writ?

A merciful God and his angel slaughtered 185,000 people in one night. Why should Christians love their enemies, while God kills his?

"When the Assyrians arose, early in the morning, behold, they were all dead corpses." Dead corpses and arose early in the morning. In this inspiration, dreams, fiction, or fake foods?

PERRY ENGLE

"Missionaries are mobbed in China." Of course by all religions! They are alike indifferent of the other, each alike destructive of the other. Suppose missionaries from China were to come to the United States, and under the shadow of a Baptist, Methodist or Presbyterian church, attempt to convert the people to the faith of the heathen, proclaiming that Christ was an impostor, and the Bible a man-made book of fables and lies, how long before those disciples of Confucius would be mobbed in this Christian country. Moral: keep your missionaries at home.

One sun—one of the smallest revealed by science—would incinerate the largest God that the greatest preacher could conceive, if such God came in immediate contact with it, in the twinkling of an eye.

We understand that what God does for him does for all eternity.—(Dr. Gray, in the Interior.)

Indeed! Now will the learned editor please tell us why his God created the universe comparatively a very few years ago, when during the creative eternity prior to the (mythical) creative act, he did not create it?

If "he does all things for eternity,"

but did not create Nature during the eternity of beginningless time prior to the time when Dr. Gray imagined, he created it, how could he ever have consummated the creative act? If during eternity he was content not to create it, and is not changeable, how could he ever have changed so radically as to create a universe? Would an all-wise God, content without a universe during eternity, ever have created it?

—Wetstein.

Desire in the past created a heaven, and desire is now fast extinguishing the flames of hell.

An increased output in a factory necessitates an increased number of artisans. Infinite natural phenomena necessitate infinite causes or factors to produce them. Hence Theism is inadequate to explain the universal activity of an infinite universe. A solitary agent or being itself of explaining involves us in greater mysteries.

Man in an animal. All animals are mortal. Hence man is mortal.

The "Supreme Power" which many Atheists still believe in is caught, but the infinite aggregate of the power which exists in each infinitesimal atom. Other Supreme Powers, Agencies, Potentials, etc., exist not.

When we have deviated Nature of the mysteries with which ignorant men have invested it in the past, we will then be on the unobstructed road to intellectual progress.

—Wetstein.

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NORMAN MURRAY

MIRACLES

OF GREAT ANTIQUITY

(By Joel M. Berry.)

We have just read a very interesting article in the Blade upon the subject of "Miracles," by Mr. T. S. Wever. We now propose to see what we can find on that subject that will interest the readers of the Blade.

And first we will say, it is plain to see that inspiration, possession, and exorcism led to the idea that certain persons possessed supernatural power to perform particular acts, contrary to the laws of nature, called "Miracles."

We find that the following heroes and so-called gods are said to have performed "Miracles." Zoroaster, who confirmed his divine mission, the Egyptian Saviors Horus and Raepatu, who raised the dead to life. Osiris, laid to rest in the tomb, was resurrected by a crowd. Mithra, the Asprian "Logos," who raised the dead to life. Bacchus, who changed water to wine; Bacchus, son of Apollo, who raised the sick and raised the dead. Apollonius of Tyre, who restored a dead mother to life. Simon Magus, the Samaritan, who by his proficiency in performing miracles was called "The Magus Christi." The Rev. Dr. Middleton says there was just reason to suppose that there was some "Fraud" in their miracle working that the strolling wonder workers which art not heaven had taught them.

With regard to the miracles said to have been performed by Jesus, the only necessary proof of these is found in the New Testament. While those performed by others are strangely allied with those of Jesus. Justin of Libertia, who was born about five years after the time assigned for the crucifixion of Jesus, wrote in his "Dialogue with the Gnostics" that Jesus was accused of being a "conjuror, a magician and a deceiver of the people." St. Augustine admits the same, and says that he wrote books on magic, one of which was called "Magis Jesus Christi." The Rev. Dr. Middleton says there was just reason to suppose that there was some "Fraud" in their miracle working that the strolling wonder workers which art not heaven had taught them.

Again this intelligent hibl clause tells us that no attempt is made to prove the Being of God, but in his other book "Book of Nature," God's existence is proved, and he assumes that all he has written is true. In this he says that there are two books that God has created instead of one. In one he is being proved, in the other it is not. Which one are we to believe if either of them say that God preaches that all know him? What an insult upon the dignity of a so-called all-wise, Infinite God! Does our men's-bible class of Attica, Ohio, suppose for a moment that an all-wise God does business on the presumption plan, the same as they do? Presume that the bible is inspired that there is a God, that there was a beginning, and that God created the business out of nothing. Nature will prove the existence of either a god or a beginning, because they are both past finding out. All we can honestly say is that God is.

Again they say the word translated God is plural, meaning the trinity. We wonder who was wise enough to change the name of the God in trinity. No one but the men's-bible class of Attica, Ohio, that we ever heard of.

They say that the word God is plural, meaning the trinity, however the word God is simply the word Good spelled with one "o" left out. The first verse of Genesis, they say, stands as a paragraph by itself. That is very correct. It has always stood by itself, always will, because no beginning of either time or creation of the world have ever been found out yet and likely never, will be.

Our men's-bible class next introduce two beginnings of the creation theory, one in harmony with science and geology.

We wonder which account they wish to believe as the correct one. But that is in harmony with bible teaching to a fraction. One verse will say that light was created on the first day, another not until the fourth, one verse states that God ended his work on the sixth day, another will say it was on the seventh day. Such is hideous teaching.

Again our little class tells us that about six thousand years ago that a great catastrophe swept away every existing species of animal and vegetable life then living.

While the bible tells us that it was only six thousand years ago that God created all these things. They then say that God after seeing the catastrophe goes to work creating things as they now exist and here they begin the human period of the world's history. So we had a world before the present one did, and without any human beings in it. Who created that. Is such teaching as that in harmony with the little account of creation? No, neither is it in harmony with good sense or reason. We hope our men's-bible class of Attica, Ohio, will live to see the day when they can take science and truth and reason for their motto instead of presumption.

Fraternally yours,
E. B. TANNER.

unbeliever, they only happen to the believer.

People who would smile if told that an angel came at a certain time and removed to trouble the waters of the fountain in Trafaclar Square healing the first sick person who stepped in will look very grave and pale when a similar story is related concerning a similar pool at Jesus' distance and time lending the necessary enchantment.

Solitude, hysteria and dreams, as we have seen in the ignorant and imaginative, are proofs of miracles which flourish where faith abounds. Those who feel themselves sufficiently inspired to work miracles in these days, if Protestants, they generally find their homes in lunatic asylums. If Catholics, the miracle generally occurs in some sylvan retreat away from all intelligent and educated people.

The fathers of the church themselves were non-believers in miracles. Ariens attributed them to magic. He says that the wonder-workers never appeared in the circles of the wise and better class, but in the circles of the ignorant and uneducated. He calls Jesus a "superstitious" saying that he "learned his magical arts in Egypt." Justin Martyr says that Jesus was accused of being a "conjuror, a magician and a deceiver of the people." St. Augustine admits the same, and says that he wrote books on magic, one of which was called "Magis Jesus Christi."

The Rev. Dr. Middleton says there was just reason to suppose that there was some "Fraud" in their miracle working that the strolling wonder workers which art not heaven had taught them.

Again this intelligent hibl clause tells us that no attempt is made to prove the Being of God, but in his other book

"Book of Nature," God's existence is proved, and upon rearranging previously existing matter and creating the things which now inhabit our globe.

Here begins the human period of the world's history.

The Spirit of God moved upon the face of the waters.

Would a mover there can is no motion. Motion, Matter has no power to move it self. Evolution, which presupposes spontaneous motion of lifeless matter is contrary to all history, observation and experience.

THE CRITICISM.

Ministers and Bible teachers are, as a rule, very fond of exposing their intellectual faculties upon subjects they don't or can not possibly know anything about.

Here in a sample from the men's-bible class of Attica, Ohio, commenting on the first chapter of Genesis, they say:

"Genesis means Book of Beginnings. We answer it may be that the first chapter is the beginning of the book of God or the material world. Those are things the beginning of which is yet unknown to mankind. The bible writer says 'in the beginning' but fails to tell us when the beginning was, that he knew no more about a God or a beginning than I do, and as we don't know what the name God signed to a work in the book as author we conclude that it is a farce not worth reading.

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"Book of Nature," God's existence is proved, and he assumes that all he has written is true.

"Trouble enough," growled the sergeant. " Didn't I operate on you and remove two horses, a pound of flesh and a glass stopper from your stomach?"

"Did you?"

"To see if you were fit to be a soldier."

"I'm fit," said the sergeant.

"Guess not, doc! Don't you think you have got enough out of me already?"

"I'm fit," said the sergeant.

"Always in Session.

"You never have to spend your evenings alone. Lucky woman! Then your husband doesn't belong to any edge?"

"O, yes, he does, but I belong to it, too."

"I'm fit," said the sergeant.

"Every evening?"

"Goodness! What is it?"

"The Ancient Order of United Lovers."

"O!"

Not for Her.

"He tried to impress her with the love-in-a-castor-story."

"Did she accept him?"

"No, she told him that she did not believe in fairy tales."

NOT THE LEAST ALARMED.

"The last time I was around here I was telling you about the comet," said the tourist.

"I remember, boss," grinned the freedlick lad on the fence.

"Did you like it much?"

"It was a big stirrer."

"Well, listen. Since then I have found out that the comet will be equal to 20 full moons."

"Good news, by heck! There'll be more to eat, more to drink, more to work twice as hard in the daytime."

"You see to be a good prophet, hub."

"Did you know the tall of this comet will sweep the earth this day?"

"The comet, please, sir, because May is house-cleaning time."

"You seem to be the limit, young man. Suppose you awake some morning and find there is nothing left but the farm to do."

"Just what I am thinking, stranger. President Taft says, 'Young man, stick to the farm, and I guess in that case I'd have to do it."

Regular Junkshop.

"What's the trouble with you, any way? You've yanked the 'human instinct' in the last few days."

"Trouble enough," growled the sergeant. " Didn't I operate on you and remove two horses, a pound of flesh and a glass stopper from your stomach?"

"Did you?"

"To see if you were fit to be a soldier."

"I'm fit," said the sergeant.

"Every evening?"

"Goodness! What is it?"

"The Ancient Order of United Lovers."

"O!"

HE KNEW.

"He tried to impress her with the love-in-a-castor-story."

"Did she accept him?"

"No, she told him that she did not believe in fairy tales."

How She Made It.

"Joe will make her mad some day." Said his father, with a doleful face.

"He did—but in an illiterate way."

"For he never learned to write."

The Mystery.

Gunner—I have read some of Penner's "mystery" novels and I must say for pure pulp they deserve the moniker.

Gunner—That's my opinion. But how can you refer to them as "mystery" novels?

Gunner—The mystery is how he sells them.

The Power of Art.

"I understand there is a picture in the Metropolitan museum before hours which will stand speechless for hours at a time."

"Must be a wonderful sight."

"The picture?"

"No; the women."

Business Before Pleasure.

"I have never been reading political economy."

"A little," answered Senator Sorgum; "but I had to give it up. I got so interested in war in danger of neglecting the appropriations demanded by my constituents."

The Gotham View.

"What's that party kicking about?" said one New Yorker.

"Oh, he's one of those guys who are lucky and don't know it," replied the other. He came here on a round-trip ticket from Philadelphia and lost the return coupon."

Styles in Almanacs.

"Well, here I am," announced the fashionable physician in his breezy way.

"And now what do you think is the matter with you?"

"Doctor, I hardly know," murmured the fashionable patient. "What is new?"

BLADE MAIL BAG

From Across the Border.
MONTREAL, Canada, April 29, Mr. J. E. Hughes, Dear Sir: Enclosed find 75¢ in U. S. stamps and my book advertisement, which I would like inserted to occupy one-fourth column, top of page, if possible, and let me know what 1/4 column will cost for one year. I see you are getting some bright contributions recently. Yours truly—NOHMAN MURRAY.

Did Not Know There Was a Blade.

WOODLAWN, ALA.—Editor: Enclosed and the wherewith to pay for one year's subscription to the Blade. Up to a few weeks ago I did not know there was a paper in America published in behalf of freethought, but thought there ought to be. I was taught from infancy to regard the Bible as an infallible guide in all matters, not allowed even to suspect that there was one very little jot of error in the whole book. I tried very earnestly to give the Scriptures a literal interpretation in my life and often found myself in a terrible dilemma. When I tried to abide by the instructions to hate the world and all that's in it I found that human nature and reason and common sense revolted. I found myself an outcast, hated by all men in return. Investigation of the foundation of my belief forced itself upon my mind and since yielding to common sense and reason, I'm a happy man, with prospects of at least a few years of joy and peace. I've learned that here is the happiness we crave and desire during this life time, and that instead of there being one universal God, drowning down upon the wicked world every moment of time, there are many gods, but not personal, which we create ourselves. A god is an object of adoration. All people adore that which gives them the greatest pleasure. Each individual has objects peculiarly his own. There are no two individuals in the world constituted absolutely alike in every respect, and so there is a difference in that which makes each individual happy, consequently the object of adoration varies with each individual. We can all enlarge the objects of our happiness, and in thus doing we increase the greatness of our God. Our God is only as great as we make it. Instead of squandering our lives away here in the vain hopes of a future life in a heaven only imaginary, we begin to enjoy real heaven in this present world. No one need ever be a personal god, nor ever expect that future place called heaven, and so all we have heard about them is only hearsay. One person knows just as much about them as another. There is no such thing as "faith." Where is the man who can move a mountain or uproot a tree by the simple exercise of faith, and yet it only requires the very smallest atom of that article. It does not exist.

You may look for more on this line in the future, if indicated.—J. MARSHALL SMITH.

Likes the Letter-Publishing Feature.

SILOAM SPRINGS, ARK., Apr. 29, '10.—Editor: Blade: My dear Sir: If you follow the founder of the Blade in publishing letters, it is better of us to be open to persons who are disposed to profit by them. I believe the propagation of truth or truth must ultimately fail unless the practical, the social and economical conditions be preserved. Therefore, if freethought succeed, it must be practical. There are several hundred acres of land in this vicinity subject to homestead entry; good timber and grass, suitable for culture of berries, fruits, vegetables, grain, etc. Uneven and rocky. Should like to have some Freethought neighbors, and would be glad to give any information which might lead some good families to locate in this section, and keep out the avaricious Christian goliaths. All grades of farm lands. Fraternally—S. L. WILLARD.

Dennison, Ohio, May 15, 1910
Mr. Jas. E. Hughes,
Lexington, Ky.

Dear Comrade:
I send an invitation and program of our June 5th, "Paine Banquet." Please make note of same in Blue Grass Blade. I have sent out many invitations but want everybody to know it and hope all will come.

One of our sky pilots is quite sick, but no doubt the prayers of the faithful will land him O. K.

My subscription runs out in June and my wife's, Ellen M. Roberts in September. I enclose check for \$2, for which please make tags ahead one year each.

At the Banquet I'll try to get the others to renew and perhaps some new ones. "Vive La Blue Grass Blade!" With kind regards I am as ever yours,

GEO. T. ROBERTS.

January 29, 1910 June 8, 1899
CLUB NUMBER ONE
of the
BUCKEYE SECULAR UNION
Will hold their
Eighth Annual Paine Memorial
Banquet

In the Hotel Bovey, Dennison, Ohio.

on Sunday, June 5th, in the
Year of MAN, 319
PROGRAM

12:30 P. M. Assemble in Hotel
Parlor.
1:30 P. M. BANQUET.
Geo. T. Roberts will act as Toastmaster and will open with a short talk on who was THOMAS PAINE.

The following members will speak as follows:

J. Wilbur White,
Thomas Paine, The Author
M. S. Waggoner,

Thomas Paine, The Soldier
Edward M. Lowe,

Thomas Paine, The Statesman
J. C. Gilbertson,

Thomas Paine, The Heretic
T. C. Jeffries,

Thomas Paine, His Visionary Speeches Adapted to 15 minutes.

M. James E. Hughes,
JOHN H. BOWSER, Pres.

GEORGE ROBERTS, Sec.

THE GREAT KIDDER!

The Blue Grass Blade is to be congratulated on discovering Mr. Grier Kidder. To me his last three articles was a feast. I believe in humor, satire and ridicule as a far more effective method of abolishing all superstitions, including Christianity, Biblical, Socio-political, Spiritualism, and all other foolishness.

Engles does not like being "kidded." One of the safest and harmless tests of any new fad is the extent it will endure sarcasm, satire and ridicule. Dr. Engles appears to be possessed of spirit fancy. My experience of fifty-one years in two hemispheres is that when people begin to go visions of spirits their constitutions are getting out of order. I would take Kidder to be a much more interesting companion to spend an evening with than one who wanders into the spirit world.

I have known people who have made a hell of their homes hunting spirits—alcoholic and other spirits. Some people can see spirits without the aid of alcohol, and some can't. I don't know which would enable them to see more. The great Erasmus found that Christianity was foolishness fit for women and children, and deserved persons. Socialism is next to heaven. The great wonder is that which gives them the greatest pleasure. Each individual has objects peculiarly his own. There are no two individuals in the world constituted absolutely alike in every respect, and so there is a difference in that which makes each individual happy, consequently the object of adoration varies with each individual. We can all enlarge the objects of our happiness, and in thus doing we increase the greatness of our God. Our God is only as great as we make it. Instead of squandering our lives away here in the vain hopes of a future life in a heaven only imaginary, we begin to enjoy real heaven in this present world. No one need ever be a personal god, nor ever expect that future place called heaven, and so all we have heard about them is only hearsay. One person knows just as much about them as another. There is no such thing as "faith." Where is the man who can move a mountain or uproot a tree by the simple exercise of faith, and yet it only requires the very smallest atom of that article. It does not exist.

NORMAN MURRAY,
Montreal, Canada.

IS MATTER OF THE UNIVERSE INTELLIGENT?

The Scientists attribute the movements of nature to necessity, which the poet calls intelligence, and the illiterate knows as God.

It is intelligence, or necessity that causes water to run down hill, or the air to vibrate? We think while the water and air do not think. Thought is a creation of our minds, there is no such thing as the transfer of thought, to believe in a divine thought, is to believe in a superintelligent, so if thought could be transferred, it would at some time be transferred from one mind to another.

Calvin made Geneva famous and infamous.

He was in the middle of the sixteenth century a theological college.

At the beginning of the twentieth century he is a theologian. His fame has been a descending one. From the heights he has sunk to the depths. Instead of

being a great Protestant movement of his time into a permanent glory, his followers have witnessed the failure of his religious schema and the end of his religious reign. Calvinism is not treated as a live issue by the intelligence of to-day. It is a corpse and is in the hands of the undertaker.

Calvin was born on July 10, 1509 at

Roman Catholic, though decent, parents.

He came into the world unannounced. No mythology is "woven about his cradle.

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man. Let God be cruel, but men should be kind to men.

Servetus might have been as cold and as cruel as Calvin had he possessed his ideas of religion, and this is the particular point to be emphasized. There was a wide difference in the faith of these two men, and the difference in their faith made the difference in the man. Calvin hated anyone who refused to acknowledge his power, who dared to question his theology or to defy his authority. He was a theological tyrant. He had gone God-mad. Doubt of God's law as promulgated by himself, was the highest crime, and to be punished with the most terrible death. No one must think beyond the boundaries of his thought. The mind must not pass the circumference of his conclusions. In the man assumed the right to condemn those who differed from him and he used his power to stifle liberty, to stifle investigation, and to hinder the search after truth. He was a bad man because he had an atrocious religion, because he worshipped a ferocious God. The most that can be said of Calvin is that he inflicted four hundred years of brutal theology upon mankind. He left a legacy of selfishness, of cruelty, of brutality to the world.

A few years ago money was contributed by some liberal-minded people for a statue of Servetus to be erected in Geneva. The statue was not wanted there by those in authority. An inscription on one side of the pedestal wholly supports the statue tells us its history. It reads as follows:

"A location having been refused by the Administrative Council of Geneva to the statue of Michael Servetus, offered by International subscription, the committee has turned it over again to the municipality of Amsterdam. It was inaugurated October 25, 1899."

Another little piece about three miles out from Geneva, but it has one object to embellish it and make it attractive—the monument to Michael Servetus. (Truth Seeker, New York.)

(From Wichita (Kan.) Beacon.)

DID A PRAYER RESTORE LIFE?

An Arkansas Man Writes Here for the Proof—He Was Told that a Girl in Wichita Was Brought Back to the Land of the Living After Six Days.

From Arkansas comes an absurd letter to the postmaster of Wichita, who has in turn referred it to Mrs. Mason, the police matron, concerning the report that a girl had been raised from the dead in this city. Mrs. Mason has written a very plain letter in answer to the inquiry, giving her opinion of persons who lay claim to the ability to perform such miracles.

It Seems Incredible. To a representative of the Beacon Mrs. Mason said:

"It seems incredible that there could be anyone so wicked as to lay claim to the power to do such things as the letter speaks of, or so foolish as to believe it possible, but I suppose there are both classes. I presume the story had its origin in the so-called resurrection of a girl named Eva Wilson about three years ago. In the first place, the girl never was dead, and in the second place the traces from which she awoke were of but a few hours' duration. In the third place, the only persons I know of who prayed for the girl was a Mrs. Hill, and I am not certain that she prayed for her, or if she did, that she professed to be a member of any holy band. It is certain there was no special effort by prayer on the part of any considerable number of persons to restore the girl to consciousness again for I was at the house much of the time."

More to the Point.

Mrs. Mason thinks it would be much more to the point if the persons who claim to have raised the girl from the dead could have exerted such an influence upon her for good as to prevent the necessity of sending her to the reform school within three months from the time she was ill, and later prevented her from leaving the good home of her parents and running away with a married man.

The letter from Arkansas is as follows:

London, Ark., April 27, 1910.
Postmaster, Wichita, Kan.:

Dear Sir—Just for my own satisfaction I would like to borrow a few moments of your valuable time.

There is in our little town a class of people known as the holiness who claim that a girl in your city or near your city had died and had reached the state of mortification, but through the prayers of the holiness people she was raised up and is living at the present time. They claim that she had been dead six days. If this is a fact or not a fact, please let me have the particulars of it.

Very respectfully,

ARCHIE PRICE.

WHY HE MEDITATED.

It was in the "quick-lunch" restaurant. The little man who had forgotten to remove his ear muffs when he entered appeared to be in a meditative attitude. Every few seconds he would gaze vacantly across the table and murmur: "It is doubtful! It is doubtful!"

The other "quick lunchers" became interested. "Expect some money and interest? If it will arrive?" ventured one. But the little man shook his head sadly.

"The recovery of some sick friend is problematical?" asked another. "Haven't a friend in Chicago?" responded the little man with a vacant stare.

"Thinking about the Cub's chances of winning the pennant this year?" added a third.

"Not interested in baseball, sir." "Tell us what it is that is so doubtful."

The little man held up a cup. "This is ours, gentlemen. I have broken it and—"

But his questioners were gone.

Another Dig.

Mrs. Stubb (improvingly)—John, you were rather late getting in from the club last night.

Mr. Stubb—Yes, Marla; you see, there were lots of business men down there and we were discussing business.

Mrs. Stubb—Oh, well, just wait until we women get on a suffrage footing and we'll remain at our clubs discussing business, too.

Mr. Stubb—Whose business—everybody's?

Plenty of noise.

"I am amazed to see Freddy engaged in conversation with those two wicked burglars," remarked the tall chappy, in horrified tones.

"Sh!" cautioned the short chappy.

"It's a well bizarre idea of Freddy's."

"Why, those two burglars have just stolen the whistle from a freight locomotive and are going to attach it on Freddy's new motor car."

Well Earnest Rest.

"Here lies all that is mortal of poor Tewksley. There remains nothing earthly except in those words on his tomb. 'At Rest.'"

"You know some incidents of his life, then?"

"Yes. Tewksley lived in a suburban town and for twenty years he sprouted every morning to catch the 7:30 train for the city."

DUTY, OF COURSE.



First Senator—My, but he talks a lot about the tariff.

Second Senator—Yea; it seems to be a matter of duty with him.

Genie Soule—*"I feel in my bones," said fair Cora, "that I shall become an old maid."*

"But not in your wedbed!" said Dora. "Now they don't speak on parades."

Forsooth—*"Young Tomkins is a remarkable lover."*

"In what respect?"

Wandering Willie—*"I am a certain young woman for the past six months and declares he has never quoted to her that stanza of Omar Khayyam's beginning,*

"Ah! love! could you and I with him conspire?"

Foredoomed—*"I am writing a book that will appeal to the average man."*

"It ought to be a success, but it won't."

"Why not?"

"Because no man will admit, even to himself, that he is an average man."

In Olden Days.

Diogenes was observed to be carrying his habitbus around on his back.

"I am doing one-night stands on the 'jeunesse' circuit," he confided, "and rooms at the hotels cost a dollar less when you bring your own bath."

And yet some doubt that Diogenes was a wise man.

Getting the Money.

"My latest effort is a society play. The villainess marries the hero for his money."

"The society plays are going out."

"Then I'll make a melodrama of it and have her hit him with a piece of lead pipe."

A Small Mistake.

He supposed she was a strange watching-woman spread a carpet from the church door to the curb: "that's the high road to heaven you're fixing there!"

"No," replied the man; "this is only a bridal path!"—Tit-Bits.

WHEN WE MEET.

When in May we meet the comet,
When you, my love, will hit us from it?
The old earth bomb its head and see
some stars?

Comets go at such a rate,
Is there any time to waste?

With a traveler so likely to leave scars,
When we strike the comet's fall,

Shall we have a bargain sale?
On account of all the remnants floating round?

Will spark plug be any cheaper?
Will our gas bills be steeper?

Can we get out stock of fireworks from the ground?

Will iron diamond send us?

Will its iron courage send us?

Will it make the sea more when it fails?

Will it shower a lot of rocks?

Will it make the world a better place?

What will it do if it leaves us when it fails?

—Camilla J. Knight, in New York Sun.

EXTRA CAUTIOUS.

They were returning to America after an European honeymoon.

George, petulantly, "I really feel bad on the other side you declared I was a jewel and you haven't repeated it since we have been aboard."

"Hast!" cautioned George, holding up a warning finger. "If I declared I was a jewel you might have to pay for it."

You know these customs men are terribly strict these days."

WHY, OF COURSE.



Willis of millionaires remind us
We can make our own someday,
And the lawyers will most likely
Break it in the old way.

HIS ADVANTAGE.

To recite the "Village Blacksmith" to the boy was his boy's choice;

For he had learned with the sharp rasp in his voice.

NOT GUILTY.

"See here, young man," said the old lawyer to the junior member of the legal firm, "you told me you were going out of town on legal business yesterday, and I learned this morning that you went to call on a young lady. How about it?"

"Well, sir," replied the young man, "I shall plead 'not guilty' until you can convince me that it is illegal to call on a young lady."

FOR INSOMNIA.

"That man, Hooperhofer, is full of bright ideas."

"What's his latest?"

"He has opened a moving picture show for insomnia victims."

"It's a temporary vaudeville, with the phonograph rights of the Congressional Record."

HIS GOOD LUCK.

"Yours," said Lord Shortbow, "I hunted him down when I was in Africa last year."

"I am a tiger and an elephant, soncher know."

"Have any luck?" he asked.

"Yours, sweat luck," replied the noble hunter. "Nevah got sight on a single beast larger than a bare, soncher know."

OBLIGING.



Wandering Willie—Can you give

some feller a hit?

Woman—Certainly! Here, Tige!

HOW HE LANDED HER.

He proposed while up in his aeroplane: "I shall land her this time," he thought. Then he found she was not wet, when a lever slipped and caught.

"Perhaps he is," sighed the weary maiden, "but I'd rather he had more in him."

OVERLOOKING THE METER.

Mother—Come, William, quick. Mina has tried to kill herself by inhaling gas!

Father—Good heavens! Think what the gas bill will be this month!—Meg gender Blaetter.

CULTURE IN THE HOME.

Mother says that it is foolish to grow wrinkled old and gray. To accumulate obesity is wrong; but it is good to be fat. Every morning at break of day, Rolling thus, she's read, reduces "em-

Ev'ry brand of paste and lotion, Forty kinds of germicide, Which will shun the bugs of business Is the best help.

These old fashioned father Permanently has tried To rejuvenate a sticky patch of hair.

My two sisters—according to their mother—have a fine figure. When we go to the beach, we are the envy of all the girls.

When meat was soaring high and higher, We did not mind it, but when it was

falling, we were not so happy.

With the heat, we were not so happy.

With the cold, we were not so happy.

With the rain, we were not so happy.

With the sun, we were not so happy.

With the wind, we were not so happy.

With the dust, we were not so happy.

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